



# BHĀGAVATA PRADĪPIKĀ

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*Bask in the Illumination of the Bhāgavatam*

*A Monthly E-Magazine from the Bhaktivedanta Vidyapitha with Illuminating Perspectives on the Srimad-Bhagavatam*

Dedicated to His  
Divine Grace A. C.  
Bhaktivedānta Swāmī  
Prabhupāda,  
Founder-Ācārya of the  
International Society  
for Krishna  
Consciousness

GAURA-PŪRṆIMĀ  
& RĀMA NAVAMĪ  
SPECIAL

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ṢAḌ-BHUJA-MŪRTI



## ṢAḌ-BHUJA-MŪRTI

*tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm dharmiṣṭha ārya-vacasā yad agād araṇyam*  
*māyā-mṛgaṁ dayitayepsitam anvadhāvad vande mahā-puruṣa te caraṇāravindam*

According to the Vaiṣṇava ācāryas, this important verse of the Śrīmad-Bhāgavatam (11.5.34) is understood to describe Lord Śrī Caitanya Mahāprabhu, Lord Śrī Rāmacandra and also Lord Śrī Kṛṣṇa. This verse is spoken by sage Karabhājana about the yugāvatāras, or the different incarnations of the Personality of Godhead who deliver the conditioned souls of each age.

### Glorifying Śrī Kṛṣṇa Caitanya

Lord Caitanya gave up the company (*tyaktvā*) of His wife, the goddess of fortune, who is most difficult to renounce and is searched after by everyone in the universe, including Lord Brahmā (*surepsita*). He took *sannyāsa*, respecting the curse of a certain *brāhmaṇa* (*ārya-vacasā*) who could not enter His *kīrtana* hall because the door was locked. The *brāhmaṇa* cursed Him, “You shall be bereft of all material happiness.” Lord Caitanya Mahāprabhu is Lord Kṛṣṇa appearing as a *brāhmaṇa*, and therefore He is certainly the most religious (*dharmiṣṭha*). So He took this curse as a blessing and after touring South India, travelled through various forests of India on the way to Vṛndāvana (*yad agād araṇyam*). Lord Caitanya was always visibly going here and there (*anvadhāvat*) out of mercy (*dayita*), searching after the fallen conditioned souls (*māyā-mṛgaṁ*) to deliver them. Sage Karabhājana offers his homage unto the lotus feet of the Mahā-puruṣa, Śrī Caitanya Mahāprabhu.

### Glorifying Śrī Ramachandra

Lord Rāmacandra gave up the Kingdom of Ayodhya (*tyaktvā*), which was very opulent, difficult to renounce and hankered after by even great demigods (*surepsita*). By the order of His father Daśaratha, who was just like His *guru* (*ārya-vacasā*), Rāmacandra gave up everything and went to the forest (*yad agād araṇyam*). There He exhibited His great affection for mother Sītā and chased after *māyā-mṛgaṁ*, which was especially desired by Śrīmatī Sītādevī (*dayitayepsitam*). Sage Karabhājana offers his homage unto the lotus feet of the Mahā-puruṣa, Śrī Ramachandra.

### Glorifying Śrī Kṛṣṇa

This verse also describes Lord Kṛṣṇa. The words *surepsita-rājya-lakṣmīm* indicate *śrī-mathurā-sampattim*, or the opulence of Mathurā which is desired even by demigods. Kṛṣṇa, although appeared in the opulent city of Mathurā, transferred Himself to Vṛndāvana. Kṛṣṇa's parents, Vasudeva and Devakī, with great love, requested Him to make some arrangement to avoid Kāṁsa. And Kṛṣṇa, to obey their order (*ārya-vacasā*), went to the forest village of Vṛndāvana (*yad*



agād aranyam). The relationship between Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa is special and exalted. *Māyā* indicates the internal potency of Kṛṣṇa, *yoga-māyā*. The original form of Kṛṣṇa's internal potency is Śrīmatī Rādhārāṇī. Due to the inconceivable love of Śrīmatī Rādhārāṇī, Lord Kṛṣṇa becomes easily controlled by Her just like “a toy animal” (*kriḍā-mṛgam*). Just as a beautiful young girl may play with so many dolls or stuffed animals, similarly Lord Kṛṣṇa becomes just like a doll in the hands of the most beautiful young girl, Śrīmatī-Rādhārāṇī. According to Śrīla Jīva Gosvāmī, Śrīmatī Rādhārāṇī performed innumerable types of worship in order to bind Kṛṣṇa more and more to Her because Śrīmatī Rādhārāṇī cannot live without Kṛṣṇa. Thus, due to Śrīmatī Rādhārāṇī's *ārādhana*, or worship, Kṛṣṇa can never leave Vṛndāvana. He runs here and there in Vṛndāvana (*anvadhāvat*), protecting the cows, playing with His friends and engaging in countless intrigues of love with Śrīmatī Rādhārāṇī and the *gopīs*, tightly under the control of the their love. Sage Karabhājana offers his homage unto the lotus feet of the Mahā-puruṣa, Śrī Kṛṣṇa.

## Ṣaḍ-bhuja-mūrti

Lord Kṛṣṇa and Lord Rāmacandra, in the manner of *kṣatriyas*, sometimes showed Their mercy by killing *asuras*, but Lord Caitanya awarded love of God without difficulty even to the *asuras*. Lord Śrī Caitanya Mahāprabhu is therefore represented in the six-armed form of ṣaḍ-bhuja-mūrti, which is a combination of Lord Rāmacandra, Lord Kṛṣṇa and Lord Caitanya Mahāprabhu. The best purpose of human life can be fulfilled by worshiping the ṣaḍ-bhuja-mūrti, the form of the Lord with six arms—two arms of Rāmacandra, two arms of Kṛṣṇa and two arms of Lord Caitanya. (5.19.8 P) Corroborating the explanation of the verse (11.5.34), the followers of Sri Caitanya Mahāprabhu also worship Him in His six-armed form of *ṣaḍ-bhuja*. Two arms carry the water pot and *daṇḍa* of the *sannyāsī* Caitanya Mahāprabhu, two arms carry the flute of Lord Kṛṣṇa, and two arms carry the bow and arrow of Śrī Rāmacandra. This *ṣaḍ-bhuja* form is the actual purport of this verse of *Śrīmad-Bhāgavatam*. ☀

VERSE OF THE MONTH



## LOTUS FEET OF LORD ŚRĪ GAURĀṅGA

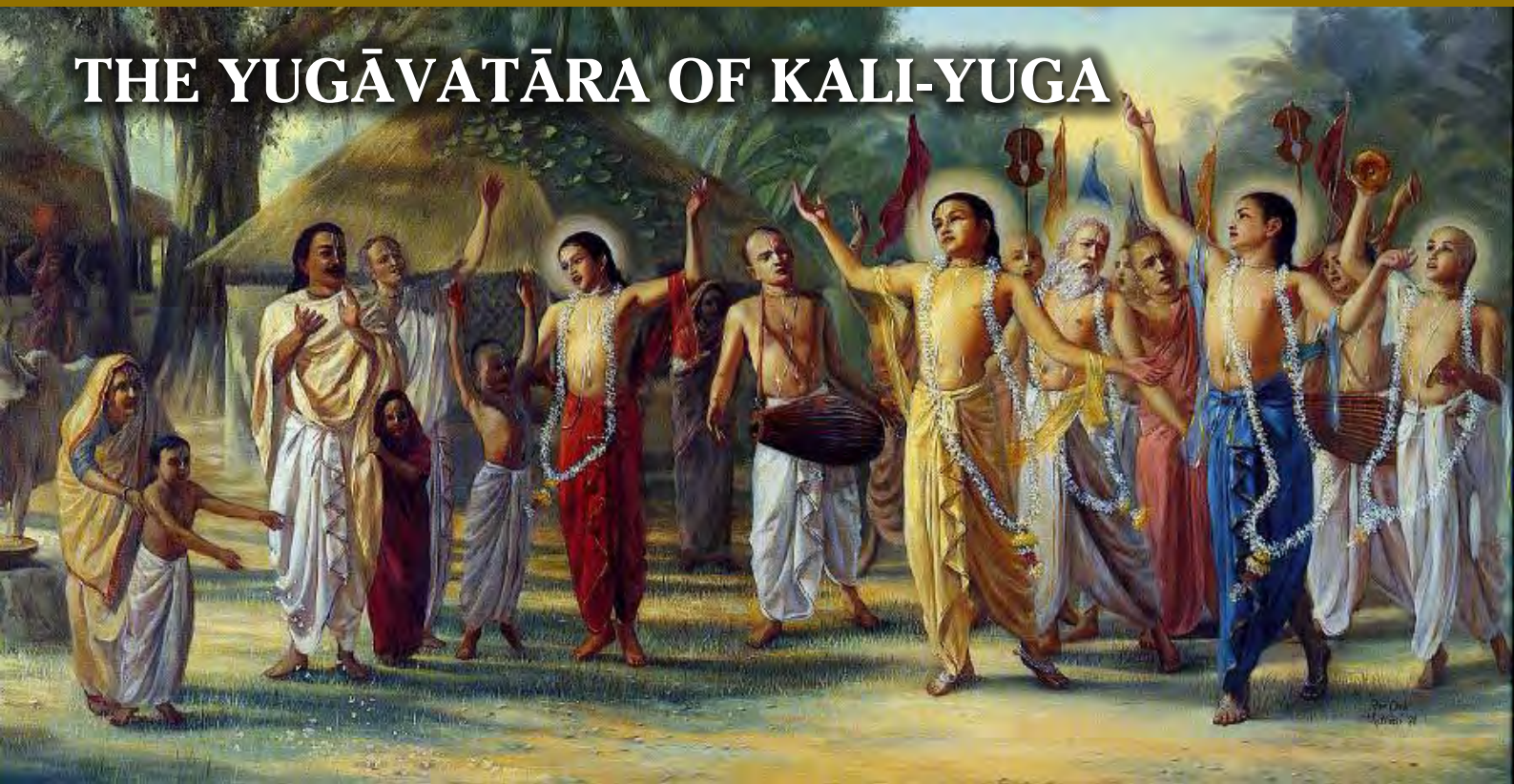
*Our Eternal Object of Meditation*

dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ  
tīrthāspadaṁ śiva-viriñci-nutaṁ śaraṇyaṁ  
bhṛtyārti-haṁ praṇata-pāla bhavābdhi-potaṁ  
vande mahā-puruṣa te caraṇāravindam  
(SB 11.5.33)

I worship Your lotus feet that –

1. destroy the embarrassing conditions of material life (paribhava-ghnam)
2. freely award the greatest desire of the soul, the attainment of pure love of Godhead. (abhīṣṭa-dohaṁ)
3. are the shelter of all holy places and of all saintly authorities in the line of devotional service (tīrthāspadaṁ)
4. are honored by powerful demigods like Lord Śiva and Lord Brahmā. (śiva-viriñci-nutaṁ)
5. are the real shelter (śaraṇyaṁ)
6. willingly protect all those who simply bow down to You with respect (bhṛtyārti-haṁ)
7. mercifully relieve all the distress of Your servants (praṇata-pāla)
8. are the suitable boat for crossing over the ocean of birth and death (bhavābdhi-potaṁ)

# THE YUGĀVATĀRA OF KALI-YUGA



The Gauḍīya Vaiṣṇavas worship Lord Śrī Caitanya Mahāprabhu as non-different from Śrī Kṛṣṇa who has appeared in this age of Kali to propagate the saṅkīrtana movement. Some opine, based on the scriptures, that there is no incarnation of the Supreme Lord in the Age of Kali as one of the names of the Supreme Lord is 'tri-yuga'. However, our scriptures including Śrīmad Bhāgavatam establish that there is a yugāvatāra in Kali yuga and that He is Lord Caitanya.

Karabhājana Muni describes the identity of the yugāvatāra of the Age of Kali as follows:

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārśadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ*

In Kali-yuga, intelligent persons do congregational chanting to worship the incarnation of Godhead who constantly sings the names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions. (SB 11.5.32)

Several ācāryas explain how this verse refers to Lord Śrī Caitanya Mahāprabhu.

Śrīdhara Swami, the original commentator of Śrīmad Bhagavatam reads 'tviṣākṛṣṇam' in this verses as 'tviṣa + kṛṣṇam' ("with a blackish complexion") instead of 'tviṣa + akṛṣṇam' ("with a nonblackish complexion"), which too is grammatically valid. Based on this reading, he identifies the avatāra being described as Lord Kṛṣṇa, making Him the yugāvatāra for both Dvāpara and Kali yugas. Śrīla Jīva Gosvāmī reconciles this in his Krama-sandarbha commentary that Lord Kṛṣṇa also appears with a golden complexion.

Śrīla Jīva Gosvāmī, in his Sarva-samvādinī, explains the phrase 'kṛṣṇa-varṇam tviṣākṛṣṇam' as follows: Lord Caitanya is Kṛṣṇa Himself, yet His complexion (tviṣa) is akṛṣṇam, not dark but golden. Kṛṣṇa-varṇam means "containing the syllables kṛṣ-ṇa." Thus Lord Caitanya is always seen chanting the syllables kṛṣ-ṇa. Alternatively, Lord Caitanya always describes (varṇayati) the glories of Śrī Kṛṣṇa. Further He is identified by His special bodily features and ornaments (aṅgas and upāṅgas), His personal weapons (astras), and associates (pārśadas). Jīva Gosvāmī further explains that we are living in the 28<sup>th</sup> Kali-yuga of the 7<sup>th</sup> manvantara of the day of Brahmā called sveta-varāha-kalpa. Only once in each day of Brahmā meaning once every 8,640,000,000 years does the Supreme Lord Śrī Kṛṣṇa descend to the earth in His original form. This rare descent of Lord Kṛṣṇa did in fact occur during our present cycle of ages, just before Kali-yuga began 5,000 years ago. Kṛṣṇa is not just another avatāra but is the ultimate source of all avatāras of God. When He appears, His unlimited potency overrules the general pattern and He comes again in Kali-yuga. Thus Lord Caitanya, who displayed His pastimes in Bengal and elsewhere some 500 years ago, is Kṛṣṇa Himself, and not just an avatāra of Kṛṣṇa. Lord Caitanya coincidentally accepts the role of yugāvatara, but to regard Him as that and nothing more would be an underestimation of His greatness.

The Gauḍiṃa Vaiṣṇavas' realization that Lord Śrī Kṛṣṇa and Lord Śrī Kṛṣṇa Caitanya Mahāprabhu are one and that Lord Caitanya is the deliverer of Kali-yuga easily reconciles with Śrīdhara Svāmī's explanation that Śrī Kṛṣṇa Himself is the *yugāvatara* for both the Dvāpara and Kali ages.

Śrīla Baladeva Vidyābhāṣaṇa remarks that Lord Kṛṣṇa became *akṛṣṇa*, or golden, when His own dark complexion was covered by the effulgence (*tviṣa*) of His beloved consort, Śrīmatī Radhārāṇī. This comment hints at the more confidential purpose Lord Kṛṣṇa had in appearing as Lord Caitanya Mahāprabhu, namely, that He assumed the mood and complexion of own pleasure potency to experience for Himself the love

that only She knows and has. Lord Caitanya appears with His main limbs (*aṅgas*) as Lord Nityānanda and Advaita Ācārya, His ornaments (*upāṅgas*) are the principal followers like Śrīvāsa Thakura. In this appearance, He does not directly kill demons, but with His weapons (*astras*) of the holy names of God, He kills the demonic spirit lurking in every heart in Kali-yuga; and He has His regular associates (*pārśadas*) such as Gadādhara Paṇḍita and His servant Govinda.

Thus the Eleventh canto of *Śrīmad-Bhagavatam* (11.5.32) verifies that Lord Caitanya Mahāprabhu is the *yugāvatāra* for the current age as explained by various *ācāryas*. ☀

## RĀMA, THE RESERVOIR OF ALL GOOD QUALITIES

Lord Rāmacandra is the best among the most highly elevated personalities. He is the reservoir of all the good qualities of Āryans. His character and behavior are always consistent. Acting just like a human being, He exhibits exemplary character to teach others how to behave.

**Touchstone:** There is a touchstone stone that can be used to examine the quality of gold, but Lord Rāma is like a touchstone that can verify all good qualities. Just as the best gold is proved to be excellent by the testing stone, so all good qualities are proved to be excellent when placed in Rāma. On attaining Rāma all good qualities reach their perfection, i.e., Rāma manifests the good qualities to the maximum possible extent thus setting the most ideal example. Lord Rāma's lotus feet are so soft and tender that they can't even bear the touch of the lotus hands of Sītādevī. Yet Rāma went to the forest to keep up the promise of His father Daśaratha, thus exhibiting the character of an ideal son. Rāma underwent so many endeavor to reclaim His wife Sītādevī who was kidnapped by demon Rāvaṇa. Thus he manifested the qualities of an ideal husband. Rāma thinks, "All people down to the washer man should be satisfied with My conduct." Thus Rāma went to the extent of banishing His beloved wife Sītā due to the comments of a washer man. Thus He exhibited the ideal character of a King. (5.19.3)

**Teacher:** Lord Rāma appeared as a human being in this world and killed the demons and protected the devotees. Protecting devotees also includes giving them teachings, which Lord Rāma did by His personal conduct. He taught the followers of *dharma* that a dutiful husband should give his chaste wife full protection and endure all sufferings for her. And by His apparent lamentation in separation from Sītādevī, He also taught that this material world is filled with tribulations. However, He actually experienced transcendental bliss of *vipralambha-rasa* in separation from Sītā. In such separation one's love for the beloved increases. Thus Rāma taught *dharma* of a dutiful husband and also manifested *prema* for His beloved. (5.19.5)



**Benefactor:** Whether one is a demigod or a demon, a human or a beast or bird, everyone should worship Lord Rāmacandra, the Supreme Personality of Godhead, who appears on this earth just like a human being. There is no need of great austerities or penances to worship Lord Rāma. He is so kind and merciful to His devotees that He is very easily satisfied by a little service rendered by anyone, human or not. Thus He is satisfied, and as soon as He is satisfied, the devotee is successful. (5.19.8) ☀



## PARI PRAŚNA

**Question:** If the Lord is so compassionate to His devotees, why do His devotees undergo so much suffering, as we see in the case of Pāṇḍavas, Prahāda and others? (By Vijay)

**Answer:**

**Kṛṣṇa as an affectionate father:** A very affectionate father takes the responsibility of restricting his children's play and making them go to school. He knows that this is a genuine expression of his love for them, even if the children fail to understand. Similarly, the Supreme Lord Viṣṇu is mercifully strict with all His dependents, not only with immature devotees struggling to become qualified. So, even perfect saintly devotees like Prahāda, Dhruva and Yudhiṣṭhira were subjected to great tribulations. And this is the way the Lord glorifies them.

**No seed of future entanglement:** Although a Vaiṣṇava's happiness and distress are felt as pleasure and pain, just like ordinary karmic reactions, they are different in a significant sense. Material happiness and distress, arising from karma, leave a subtle residue—the seed of future entanglement. However, happiness and distress generated from the Supreme Lord's desires, leave no trace after their immediate purpose has been served.

**Devotees derive unlimited pleasure:** The beloved devotees of the Lord do not regard as very troublesome the suffering He imposes on them. Indeed, they find that in the end they gives rise to unlimited pleasure, just as a stinging ointment applied by a physician cures his patient's infected eye. In addition, suffering helps protect the confidentiality of devotional service by discouraging intrusions by the faithless, and it also increases the eagerness with which the devotees call upon the Lord to appear. If the devotees of Lord Viṣṇu were complacently happy all the time, He would not have a reason to appear in this world as Kṛṣṇa, Rāmacandra, Nṛsiṃha and so on. (SB 10.88.8) Thus, to strengthen His devotees' mood of dependence on Him and longing for Him, the Lord arranges for His devotees to go

through some suffering, and when He appears in order to deliver them, their gratitude and transcendental pleasure are boundless. Some devotees like Queen Kunti even desire calamities in their life so that their dependence on the Lord increases.

**To teach the general populace:** Another example is that a housewife teaches the daughter-in-law by teaching the daughter. Similarly, the Lord teaches the world through His devotee. The devotee does not have to learn anything new from the Lord because the Lord teaches the sincere devotee always from within. Whenever, therefore, a show is made to teach the devotee, as in the case of the teachings of Bhagavad-gītā, it is for teaching the less intelligent men. A devotee, therefore, ungrudgingly accepts tribulations from the Lord as a benediction. (SB 1.9.17)

**Apparently painful, but transcendently blissful:** It is therefore said in the Caitanya-bhāgavata: (CB Madhya-khaṇḍa 9.240): A Vaiṣṇava is always firmly situated in transcendental bliss because of engagement in devotional service. Although he may appear to suffer material pains, his position is called transcendental bliss in separation. The emotions a lover and beloved feel when separated from one another are actually very blissful, although apparently painful.

**Advanced devotees do not perceive tribulations:** Nanda Mahārāja and other cowherd men in Vṛndāvana appeared like ordinary persons of this material world, but they never felt the tribulations of this world, although they sometimes met many dangerous situations created by the demons. They enjoyed topics about the pastimes of Kṛṣṇa and Balarāma with great transcendental pleasure, and they could not even perceive material tribulations. (SB 10.11.58)

*iti nandādayo gopāḥ kṛṣṇa-rāma-kathāṁ mudā  
kurvanto ramamāṇās ca nāvindan bhava-vedanām*

Mail us at [pradipika@vidyapitha.in](mailto:pradipika@vidyapitha.in) your questions on Śrīmad-Bhāgavatam. Answers to selected question(s) shall be published in the next issue of Bhāgavata Pradīpikā.





If a big lake is covered all around by long kuśa grass, just like columns, the waters dry up. Similarly, when the big columns of material desire increase, the clear water of consciousness is dried up. Therefore these columns of kuśa grass should be cut or thrown away from the very beginning. (SB 4.22.30 P)



Just as a leaf disconnected from a plant or tree dries up, withers and disintegrates, when human society is disconnected from the Supreme Lord it withers up and disintegrates in violence and chaos. (SB 12.2.9 P)



When a mad elephant enters a beautiful garden, it destroys everything, leaving a barren field. Similarly, the power of vaiṣṇava-aparādhā is so great that even an advanced devotee becomes almost devoid of his spiritual assets if he commits it. (SB 5.1.5 P)

## ANALOGY ARENA

Just as the sun may be on everyone's head. Yet although the sun may be on the heads of millions and millions of people, this does not mean that the sun is variously situated. Similarly, because the Supreme Personality of Godhead has inconceivable potencies, He can be within everyone's heart and yet not be situated variously. (10.3.7-8 P)



The pot is produced under certain conditions of action and reaction of material energy, but the potter is not in the pot. In a similar way, the material creation is set up by the Lord, but He remains aloof. (4.11.17 P)



Just as a householder, although different from the identity of his house, thinks his house to be identical with him, so the conditioned soul, due to ignorance, accepts the body to be himself, although the body is actually different from the soul. (7.2.42)





# BHĀGAVATA PRAVĀHA

*The Flow of Śrīmad-Bhāgavatam*

## KRSNA'S CREATION PASTIMES

[Śrīmad-Bhāgavatam, Canto 2 Chapters 4-7]

*Parīkṣit Mahārāja inquires from Śukadeva Gosvāmī about the Lord's pastimes of creation by His māyā-śakti. Sūta Gosvāmī offers prayers (2.4) and quotes the conversation between Lord Brahmā and Nārada to answer Parīkṣit's questions. (2.5-2.7) Lord Brahmā describes the creation pastimes and establishes Bhagavān as the ultimate truth. He urges Nārada to distribute this knowledge so that bhakti arises in all living entities.*

### Parīkṣit's Further Inquiries

Concentrating his mind on Kṛṣṇa, Parīkṣit completely gave up all deep-rooted affection for things in relation to the body and renounced everything including *dharma*, *artha* and *kāma*. Being fixed in his natural love for Kṛṣṇa, he inquired from Śukadeva Gosvāmī about the Lord's pastimes of creation by His *māyā-śakti*. Mahārāja Parīkṣit glorifies Śukadeva Gosvāmī, "You are expert in discerning the spiritual truths and have realized Kṛṣṇa. So please clear my doubts, although this subject matter is very difficult even for wise to understand."

### Śukadeva Gosvāmī's Prayers

Before answering the questions Śukadeva Gosvāmī offers his prayers to the Lord – "My obeisances unto the Supreme Lord who accepts three modes for the creation, is the complete whole residing in all living entities, destroys the suffering of devotees. He is the all-auspicious Lord Śrī Kṛṣṇa, about whom glorification, remembrance, audience, prayers, hearing and worship can at once cleanse sinful effects. *Jñānīs* are relieved of all attachments to present and future existences by surrendering unto His lotus feet. A person possessing any amount of great qualities cannot achieve desired results without dedicating them to His service. People of

any sinful race or addicted to sinful acts can be purified by taking shelter of His devotees. He is the protector and goal to be attained for the Andhakas, Vṛṣṇis and Yadus. Just as the Lord made the Vedas flow from Brahmā's mouth, may He let the description of His pastimes flow from my mouth. May He be pleased to decorate my words with literary ornaments and qualities invoking *mādhurya*, *karuna* and other *rasas* to bring joy to the listeners. My obeisances to Vyāsadeva, the incarnation of Vāsudeva, who compiled the Vedic literatures." Offering these prayers, Śukadeva Gosvāmī quotes the Brahmā-Nārada *samvāda* to answer the questions of Parīkṣit.

### Questions and Doubts of Nārada

Nārada Muni asks six questions to Lord Brahmā about the universe: Q1. What are the characteristics of the universe? Q2. What is its shelter? Q3. How is it created? Q4. How is it conserved? Q5. What it depends on? Q6. What is it composed of? Nārada Muni then submits his doubts about what he thinks of Brahmā. He says, "You know everything about this creation, because everything created is in your grip just like a walnut. You create this universe by your energy just like a spider creates a cobweb. But why do you perform so much austerities? Is there someone more powerful than you? Please clarify my doubts."





### Brahmā Clarifies Nārada's Doubts

Lord Brahmā says, “O Nārada! By your inspiration I am able to meditate on the Lord's prowess. I am subordinate to the Supreme Lord who is beyond me. I manifest the universe which is already manifested by the self-manifesting Lord, just as the sun and other luminaries reveal what is already revealed by the Lord. People who are bewildered by Lord's *māyā* think of me to be Supreme. Even *māyā* cannot stand in front of the Lord being ashamed of her position of deceiving the *jīvas*. The transcendental Lord accepted the three *guṇas* through His *māyā-śakti*, just for the sake of creation, maintenance and destruction. The *jīva* cannot see the Lord due to being covered by these *guṇas*.

### Brahmā Addresses Nārada's Queries

The five components of the universe (*dravya, jīva, kāla, svabhāva, karma*) which are non-different from Vāsudeva are its symptoms (A1). Lord Nārāyaṇa is the shelter as well as the dependence of this universe (A2 and A5). Only by His power, Brahmā creates, Śiva destroys and He Himself maintains everything. Brahmā then describes the process of creation – *kāraṇa sṛṣṭi* and *kārya sṛṣṭi* (A3). He then gives the description of *virāt-rūpa* in terms of the planetary system and the *varnas*. Brahmā answers the sixth question explaining the Lord as the material and efficient cause of the universe (A6). As the material cause, Garbhodakaśāyī Viṣṇu's limbs provide the ingredients for the universe. For example Lord's *jihvā* gives rise to (taste + water). The Lord also acts as the efficient cause of the universe by energizing the universe from both inside and outside. As answer to fourth question, he says that the universe is conserved in the body of Maha-Viṣṇu, who is without birth, the soul of all beings (A4). He creates, maintains and destroys the universe by Himself in Himself.

### Estimating The Lord's Limits

Lord Brahmā says, “I hold Lord Hari in my heart with great zeal, therefore my words are never false, the working of my mind is never false and my sense are never distracted. I cannot understand the Lord although I am in disciplic succession of Vedic wisdom, worshipped by the Prajapatis and expert in mystic powers and realization. Even the Lord Himself is unable to know His limits, what to speak of others? Myself, Śiva and you cannot ascertain the limits of His spiritual happiness, then what to speak of demigods? ”

### Scheduled Incarnations

After describing the *puruṣāvatāras* predominantly concerning the *māyā-śakti*, Lord Brahmā now describes the *līlāvatāras* which are composed of the *cit-śakti*, along with their prime purpose of descent. He describes about *avatāras* like Varaha. Kapila, Nara-Nārāyaṇa, Ṛṣabhadeva, Matya, Kurma, Nṛsiṃha and so on. He says it is impossible to understand the greatness of Lord Viṣṇu without His mercy. Even Ananta-śeṣa could not reach limit of His glories, with His one thousand mouths. Only great personalities including Brahmā, Śiva, Ambariṣa, Bhīṣma, Uddhava and others were successful in attracting His mercy. Not only they, even unqualified people can cross over the material ocean and know the Lord, if they are inclined to surrender to the pure devotees and learn from them.

### Bhagavān As The Ultimate Truth

Lord Brahmā describes about the qualities of the aspects of the Absolute Truth. Brahman is the formless aspect of Bhagavān aspired by *jñānis*. Paramātmā realization is aspired by *yogīs*. This aspect is eternally peaceful, pure, bestows knowledge and equal to all. Bhagavān is the ultimate benefactor who bestows the result of all processes (*yoga, jñāna, karma*). His *svarūpa* is inexpressible by words. *Māyā*, being ashamed cannot stand before Bhagavān.

### Distribute This Knowledge

Thus Brahmā described in brief about Lord Hari, who creates all worlds. He urges to Nārada to distribute this knowledge with determination in such a way that it gives rise to *bhakti* in all living entities. He concludes by saying that if one constantly describes about *māyā* in relation to Lord, remembers *māyā* or hear about *māyā* with proper faith, he will not be bewildered by *māyā*.

*To be continued...*



